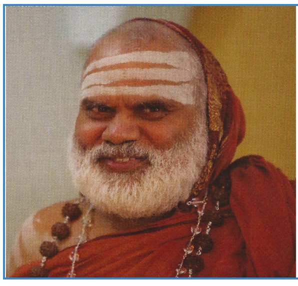
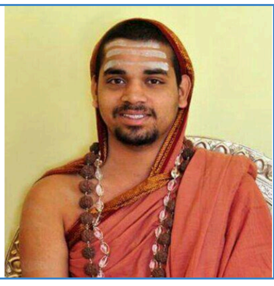


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Prārthanā



ॐ ॥ नमो मित्रस्य वरुणस्य चक्षसे महो देवाय तदृतं सपर्यत ।
दूरेदृधे देवजाताय केतवे दिवस्पुत्राय सूर्याय शंसत ॥
(ऋग्/१०/३७/१)

Om || namō mitrasya varuṇasya cakṣasē mahō dēvāya tadṛtaṁ saparyata |
dūrēdṛdhē dēvajātāya kētavē divasputrāya sūryāya śansata ||
(ṛg/10/37/1)

Salutations to you, Lord Surya, you serve as eyes to Mitra and Varuna. Born a Deva, your vision is all-encompassing and illuminates everything around. We dedicate all our daily deeds to you. Divine son of the Celestial Race, great globe of Light, let us sing your praises!

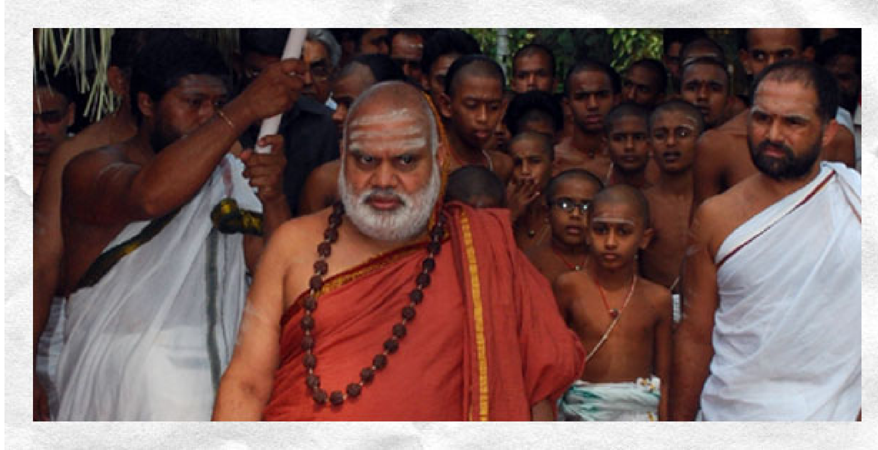
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Acharya Sandeshaḥ = 1

In His Anugraha Bhashanam, It is the fortune of Kerala that the Lord incarnated as Sri Adi Shankaracharya in Kalady in Kerala. here. The Shraddha and Bhakti is observed in the people of Kerala has come traditionally. The Jagadguru then spoke about the importance of human birth – **जन्तूनां नरजन्म दुर्लभं jantūnāṃ narajanma durlabhaṃ** – all our limbs and senses are suitable for adhering to Dharma and for worshipping the Lord.



शुभैः प्राप्नोति देवत्वं निषिद्धैर्नारकीं तनुम् ।
उभाभ्यां पुण्यपापाभ्यां मानुष्यं लभतेऽवशः ॥

**śubhaiḥ prāpnoti devatvaṃ niṣiddhairnārakīṃ tanum |
ubhābhyāṃ puṇyapāpābhyāṃ mānuṣyaṃ labhate'vaśaḥ ||**

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmiji, PALAKKAD: APRIL 4 – 5, 2012)

A heavenly body of a Devata is obtained if a lot of Punya Karma has been done. A lowly body of an animal is obtained if many sins have been committed. If both Punya and Paapa Karma have been done, one gets the body of a human.

Hence one must realize in this human birth that the suffering one faces is due to his past Adharma and the joy obtained is due to the Dharma adhered to in the past lives. Consequently, one must shun Adharma and practise Dharma now.

Only the Lord decides what constitutes Dharma. But the Lord does not appear before everyone and instructs what is Dharma and what is not? It is the Veda that is the command of the Lord. That is why it is said **"वेदोऽखिलो धर्ममूलम्" "vedo'khilo dharmamūlam"**

(2012 Vijaya Yatra : Palakkad April 4 – 5, 2012)
Source : https://vijayayatra.sringeri.net/archiveyatra/palakkad-april-4-5-2012/

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Acharya Sandeshaḥ = 2



The Jagadguru talked about the qualities of a true devotee as described by the Lord in the Gita – that he would hate no living being, be compassionate and friendly to all, be without the sense of I and mine, and equanimous in the midst of joy and sorrow. Quoting a verse, the Jagadguru said that the Lord is pleased only by a devotee who is humbler than a blade of grass and more tolerant than a tree –

तृणादपि सुनीचेन तरोरपि सहिष्णुना ।
अमानिना मानदेन सेवनीयः सदा हरिः ॥

tṛṇādapi sunīcena tarorapi sahiṣṇunā |
amāninā mānadena sevanīyaḥ sadā hariḥ ||

Acharya Sandeshaḥ = 3

In His Anugraha Bhashanam, the Jagadguru spoke of the difference between the attitude of Mahatmas in the past and that of the present-day people. In times gone by, we know of many Mahatmas who performed Sadhanas, and acquired Siddhis and even went on to attain Self-realization. However, even though we perform Sadhanas and act in accordance to the Shastras, the results do not follow.

For instance, the first qualification for a person engaged in penance is patience. Some may praise, some may insult and some may make fun. But the person must be patient and be unperturbed. Today, just like the Mahatmas of yore, people remain patient, though only in certain occasions. We also find that people have certain other qualities comparable to the great personages of the past. People are in certain circumstances free from desire. They also at times remain unconcerned about changes in weather, and strive to remain in meditation. However, why is that there is a huge difference in the results.

The Jagadguru then pointed out the difference in the attitude of the present-day people even though they have qualities similar to the Maharshis of yore. We remain patient because we are powerless. For instance, our patience is observed only when someone who is senior to us hurts us and we are unable to retaliate. If it is possible to retaliate against the person, people do retaliate.

Similarly, people bear with changes in the environment only when their job relocates them to a place with extreme weather. If they protest, they are likely to lose their job. People sit down for worship and meditation but seldom think about the Lord during that time. Instead, they think

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about their bank deposits, interest rates and shares even when they sit down to meditate. Hence it is inappropriate to complain that Sadhanas do not bear fruit. This is what is said in the Shastras:

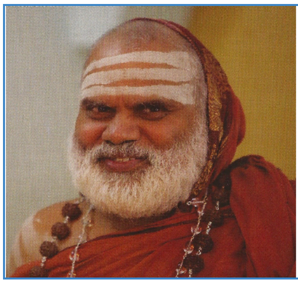
क्षान्तं न क्षमय गृहोचितसुखं त्यक्तं न सन्तोषतः सोढा
दुःसहशीतवाततपनक्लेशा न तप्तं तपः ।
ध्यातं वित्तमहर्निशं नियमितप्राणैर्न शम्भोः पदं
तत्तत्कर्म कृतं यदेव मुनिभिः तैस्तैस्फलैर्वञ्चिताः ॥

kṣāntaṃ na kṣamaya gṛhocitasukhaṃ tyaktaṃ na santoṣataḥ
soḍhā duḥsahaśītavātatapanakleśā na taptaṃ tapaḥ |
dhyātaṃ vittamaharniśaṃ niyamitaprāṇairna śambhoḥ padaṃ
tattatkarma kṛtaṃ yadeva munibhiḥ taistaisphalairvañcitāḥ ||

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmiji, Thoothukudi: May 1 - 4, 2012)

The Shastras point out that wealth and woman are the cause of one's downfall. Duryodhana went after wealth while Ravana went after a woman. The fate they met with is known to all. He whose mind does not get oriented towards either of these two – wealth and woman – is indeed praiseworthy. Hence it is essential to realize the faults in oneself, and strive accordingly. Nothing is impossible if we exert the proper effort.

(2012 Vijaya Yatra : Thoothukudi : May 1 – 4, 2012)
Source : https://vijayayatra.sringeri.net/archiveyatra/thoothukudi-may-1-4-2012/

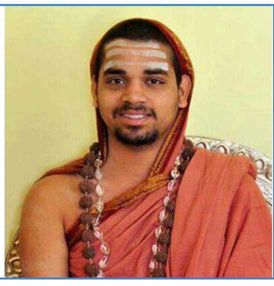


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The Path of Dharma Śāstra

In this portion we are going to see **"The Path of Dharma Śāstra"** in Question and Answer form. For our doubts regarding **"Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram, Vedapuri, Theni** will guide us according to Vedic Scriptures.

The recorded teachings, Q and A sections by Swami Omkaranada Saraswati.



Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram, Vedapuri, Theni ,2017 Vijaya Yatra

Question : Competition vs. Contentment - Which is better for progress?

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Swamiji : Some people believe that one will not grow without competing with others; It is competition that is the fire in the belly.

Everyone's ups and downs are fleeting. Positive comparison helps – To look at the effort that has contributed to others' progress inspires. Negative comparison disturbs – the very thought, Oh! That person has got this much!

There is a Sanskrit Subhashitam which conveys that, those who do not have talent are jealous and do not appreciate other talented people, and those who are talented envy other talented people. Those who are themselves talented, contented and love other talented persons, such simple people are rare indeed.

नागुणी गुणिनं वेत्ति गुणी गुणिषु मत्सरी। गुणी च गुणरागी च विरलः सरलो जनः।।

nāguṇī guṇinaṃ vetti guṇī guṇiṣu matsarī| guṇī ca guṇarāgī ca viralaḥ saralo janaḥ||

With negative comparison/ competition, one cannot move forward peacefully and properly. Peer pressure – wanting to match others in wealth, lifestyle, education stresses the person and hampers performance. Competition and its resultant jealousy, steal one's wisdom and drive one to unethical practices.

We should make absence of jealousy our spontaneous nature and stick to it (#Kural 161). If everyone prays and works towards the overall wellbeing 'Loka samastha sukhino bhavantu' – everyone will live better. We should work with fulfillment rather than working for fulfillment. It is good to ponder whether progress is measured by inner happiness or external material growth alone. You can buy a luxurious bed but not a peaceful sleep.

Question : How does jealousy affect a person?

Swamiji: Jealousy does not go with dharma-artha– ethics and material progress. A jealous person may adopt shortcuts or take to unfair means of achieving progress and that may entail more follies to hide some. This itself becomes challenging to him and he will also earn paapam (sins). Paapam is the reason for dukham (sorrows) and punyam is the reason for sukham (happiness). One who cannot bear with the progress of another is not considered to be keen on dharma and artha (ethics and material wealth) (#163). One who is interested in ethics and material wealth should be happy about others' progress, not be jealous.

Jealousy itself is enough to cause sorrow to a person, there is no need for an enemy to give him trouble (#165). A jealous person loses his peace of mind in feeling jealous itself. Jealousy is like a matchstick that burns itself before burning anything else, it causes trouble to the jealous person first. A monkey plucked a ripe mango from a tree overlooking the river. It saw its own reflection and thought some other monkey was trying to eat that mango. It jumped into the water

with great force and died. This thought-provoking anecdote explains how a jealous person harms himself the most.



Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmiji and Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram, Vedapuri, Theni May 31 - June 1 2012

As we all know, it is a negative emotion that drains one's energies. Laziness and poverty will take hold of a jealous person because he will spend a lot of his time complaining about others who he is jealous about, and not work for his progress. Sri Lakshmi, the Goddess of Wealth, will not remain with a jealous person. She would send her sister Moodevi, who presides over poverty and sorrow (#167). Jealousy, the sinner in a person, will take away his wealth and send him to hell (#168). If at all you find an envious person progressing and one without jealousy declining, know it to be the result of past karmas (#169).

In Mahabharata, Duryodhana was the cashier for rajasuya yagam. He could not tolerate the fame and wealth of Yudhishtra and Pandavas. His jealousy led to his unethical behaviour and the destruction of his entire clan.

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Question : Can you suggest some tips to get rid of jealousy?

Swamiji : Appreciate the good in everyone as Bhagavan's vibhuti. As Sri Krishna says in the Bhagavad Gita:

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा |

तत्देवावगच्छ त्वं मम तेजोंऽशसम्भवम् **|| 10.41||**

yadyadvibhūtimatsattvaṃ śrīmadūrjitameva vā |

tatdevāvagaccha tvaṃ mama tejoṃ'śasambhavam || 10.41||

Whatever you see as beautiful, great, or powerful, know it to be a manifestation of my divine glory.

In this Universe, which is Bhagavan's macrocasm, every individual is a part - endowed with unique talents, roles and responsibilities. It is better to contribute using the strengths we have been blessed with, rather than wanting to compete and possess the greatness of another.

We can develop this thought and avoid jealousy by expressing our appreciation openly. If at all the thought of jealousy springs, nip it in the bud by faking a word of appreciation to make it out of jealousy.

Question : What are the benefits of avoiding jealousy?

Swamiji : When one acquires Advaita jnana he is free from jealousy- akhandakara vritti or seeing everyone and everything as Bhagavan will cleanse one thoroughly. No other good quality equals absence of jealousy towards everyone (#162).

Those who know that jealousy will lead one on the wrong, sinful path and that will lead to sorrows in future will never tread on that path. They will stick to the right path enunciated by the sastras taught by their guru and will stay away from jealousy (#164).

As darkness and light do not coexist, jealousy and progress do not coexist. Absence of jealousy begets fame and prosperity (#170).

(these are based on 'Azhukaramai' adhikaram of Thirukural including commentaries & teachings of Pujyasri Swami Omkarananda)

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||vidura nīti:||

॥विदुर नीतिः॥

षडेते ह्यवमन्यन्ते नित्यं पूर्वोपकारिणम् ।
आचार्य शिक्षिता शिष्याः कृतदारश्च मातरम् ॥ - ॥
नारि विगतकामस्तु कृतार्थाश्च प्रयोजकम् ।
नावं निस्तीर्णकान्तारा नातुराश्च चिकित्सकम् ॥ - ॥

ṣaḍete hyavamanyante nityaṃ pūrvopakāriṇam |
ācārya śikṣitā śiṣyāḥ kṛtadāraśca mātaram || - ||
nāri vigatakāmastu kṛtārthāśca prayojakam |
nāvaṃ nistīrṇakāntārā nāturāśca cikitsakam || - ||

These six forget those who have bestowed obligations on them, namely married persons, their mothers; they who have achieved success, they who had rendered aid; educated disciples, their preceptors; persons whose desires have been gratified, women; they who have crossed a river, the boat (that carried them over); and patients that have been cured, their physicians.

आरोग्यमानृण्यमविप्रवासः सद्भिर्मनुष्यैः सह संप्रयोगः ।
स्वप्रत्यया वृत्तिरभीतवासः षट् जीवलोकस्य सुखानि राजन् ॥ - ॥

ārogyamānṛṇyamavipravāsaḥ sadbhirmanuṣyaiḥ saha saṃprayogaḥ |
svapratyayā vṛttirabhītavāsaḥ ṣaṭ jīvalokasya sukhāni rājan || - ||

Oh respectable king these six, Health, unindebtedness, living at home, companionship with good men, certainty as regards the means of livelihood, and living without fear. Nothing can conduce to the happiness of men in these.

ईर्षुर्वृणी नसन्तुष्टः क्रोधनो नित्यशङ्कितः ।
परभाग्योपजीवी च षडेते नित्यदुःखिताः ॥ - ॥

īrṣurvṛṇī nasantuṣṭaḥ krodhano nityaśaṅkitaḥ |
parabhāgyopajīvī ca ṣaḍete nityaduḥkhitāḥ || - ||

These six are always considered as miserable, viz., the jealous, the hateful, the unhappy, the hot-tempered, the ever-suspicious, and those depending upon the fortunes of others.

(continues…)

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Yaksha Prashna

यक्षप्रश्न:



वारितस्त्वब्रवीत्पार्थो दृश्यमानो निवारय ।
यावद्वाणैर्विनिर्भिन्नः पुनर्नैवं वदिष्यसि ॥२७॥
एवमुत्क्त्वा ततः पार्थः शरैरस्त्रानुमन्त्रितैः ।
ववर्ष तां दिशं कृत्स्नां शब्दवेधं च दर्शयन् ॥२८॥
कर्णीनालीकनाराचानुत्सृजन्भरतर्षभ ।
अनेकैरिषुसंघातैरन्तरिक्षे ववर्ष ह ॥२९॥

vāritastvabravītpārtho dṛśyamāno nivāraya |
yāvadvāṇairvinirbhinnaḥ punarnaivaṃ vadiṣyasi ||27||
evamutktvā tataḥ pārthaḥ śarairastrānumantritaiḥ |
vavarṣa tāṃ diśaṃ kṛtsnāṃ śabdavedhaṃ ca darśayan ||28||
karṇīnālīkanārācānutsṛjanbharatarṣabha |
anekairiṣusaṃghātairantarikṣe vavarṣa ha ||29||

Thus forbidden, the son of Pritha said, 'Do you forbid me by appearing before me! And when you shall be sorely torn with my arrows, you will not then again speak in this way!' Having said this, Partha covered all sides with arrows inspired by mantras. And he also displayed his skill in shooting at an invisible mark by sound alone. And, Oh bull of the Bharata race, sorely afflicted with thirst, he discharged, having sharp darts and javelins and iron arrows, and showered on the sky innumerable shafts incapable of being baffled.

यक्ष उवाच -
किं विघातेन ते पार्थ प्रश्नानुत्क्त्वा ततः पिब ।
अनुत्क्त्वा तु ततः प्रश्नान्पीत्वैव न भविष्यसि ॥ ३०

yakṣa uvāca -
kiṃ vighātena te pārtha praśnānutktvā tataḥ piba |
anutktvā tu tataḥ praśnānpītvaiva na bhaviṣyasi || 30

Thereupon, the invisible Yaksha said, 'What need of all this trouble, O son of Pritha? You drink only after answering my questions! If you drink, however, without answering my questions, you shall die immediately after.' (Continues…) Our Mail ID : Info@voiceofjagadguru.com

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Introduction TO Vedānda (The Vedic View and Way Of Life)

(by His Holiness Swami Paramarthananda)

Chapter 3

VARṆĀŚRAMA - VYAVASTHĀ

It was mentioned that the Vedas consisting of Veda purva and Veda-anta help us in fulfilling our goals of preyas and śreyas. For this purpose, Vedas prescribe a lifestyle. What is the lifestyle prescribed by the Vedas for the fulfillments of our goals? The vedic scheme of life is known as varṇa-āśrama-vyavasthā varṇāśrama-scheme. This scheme consists of two separate schemes, one is varṇa-scheme and the other is āśrama-scheme. Of these two, the varṇa scheme is meant for the maintenance of social order and social progress. Since a human being is a part of the society, he/she cannot ignore social harmony and live happily - so also, communal harmony and ecological harmony. We have to take into account the totality of existence, because a human being is not an isolated individual. Therefore, the set-up influences our life. We should have a scheme for the maintenance of social harmony. This is varṇa-scheme.

At the same time, we have to safeguard our individual interests. We cannot spend our entire life for society alone. As a person, I am interested in personal harmony and personal progress. Hence, we should have a scheme which should take care of my peace and also my progress as an individual. This is Brama-scheme. Our life-style should be so balanced that it takes care of social harmony as well as individual progress. If the balance is not there, peace will be lost. There are many social workers who have contributed a lot to society but have failed miserably in their family or personal life. Their wives and children may be the most disappointed people. There have been people who have done well individually but their contribution to the society is nil. They have been utterly selfish. The vedic scheme is a wonderful scheme, which takes care of a person as an individual and as a social member, a responsible citizen of the world. Thus social harmony is taken care of by the varṇa-scheme and the individual is taken care of by the āśrama-scheme.

THE VARṆA SCHEME

The word varṇa indicates a particular group or class in a society. It is based on the classification of the society into various groups and each group is called a varṇa, it is a very broad classification applicable to all nations and all religions. But, generally, it is a scheme and the classification is into four groups. Thus we have four varṇas called brahmaṇa, kṣatriya, vaīsya and Sūdra.

(Continues…)

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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

(This article will come in the next edition)

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